

Overlooked Bible passages on the final war against white race

EPISODE 8: A Church operating in secret (incognito) will remain alive until Jesus returns

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The last chapter of John's Gospel deals with Jesus' final days on Earth. Several apostles are fishing in a boat alongside "two other disciples" (John 21:2). Jesus arrives to tell them what to do in order to catch more fish. The Bible made multiple times a link between "fishers of fish" and "fishers of men". Peter was the first apostle called by Jesus with the words: "Simon, do not be afraid; from now on you will be a fisher of men" (Luke 5:10, Mat 4:19).

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8.1 Jesus' last words on Earth are very enigmatic

The last days of Jesus on Earth have a particular importance for many believers. But the narration of this event in John's gospel gives us an unexpected "detail"; it is the precise number of fish they caught: 153. During those last moments with the apostles, Jesus found nothing more important to do than to ask them to stop and count the number of fish? Was there nothing more interesting to talk about in this last page of the last gospel? No: it was really not the best time for such trivial facts. This number must have a deeper meaning.

The number 153 is the sum of the first $n=17$ integers: $153 =$

1+2+3 ... + 17. The adoption of an idea often goes through this pyramidal process: at the beginning there is only one man who embodies the idea (for us Jesus), then 2 other men can be added (like Peter and his brother Andrew), then the community attracts about 3 more men, then more, and more, and so on.

There are several other enigmatic aspects in this last chapter 21 of the gospel of John.

Jesus tells Peter that he will be captured by "another" who will impose his will on him and eventually kill him:

> 21:18 But when you are old, you will
> stretch out your hands, and another
> will direct you and take you where
> you don't want to go. 19 Jesus said
> this to let him know by what kind of
> death he would glorify God. (NLT)

The original Greek text employs an expression using a girdle, an encircling or ringlike structure, perhaps as below:

> 21:18 [...] But when you grow old, you
> will stretch out your hands, and
> someone else will fasten a belt
> around you and take you where you do
> not wish to go. (NRSV)

At the end, we see Jesus walking away, Peter following him, and a "disciple whom Jesus loved" following Jesus and Peter. This disciple whom Jesus loved is mentioned 5 times in this gospel, very often next to Peter. Peter asks Jesus about the fate of this disciple. Jesus replies:

>21:22 Jesus replied, "If I want him to
>remain alive until I return, what is
>that to you? As for you, follow me."

>21:23 So the rumor spread among the
>community of believers that this
>disciple wouldn't die. But that isn't
>what Jesus said at all. He only said,
>"If I want him to remain alive until I
>return, what is that to you?"

>21:24 This disciple is the one who
>testifies to these events and has
>recorded them here. And we know that
>his account of these things is
>accurate. (NLT)

Many interpreted this passage too literally: the "rumor" was that this disciple whom Jesus loved would never die. But the gospel insists that Jesus said something else; I believe that this beloved disciple, as the author of this gospel, rejected this way the idea of his physical immortality. A different hypothesis is that Jesus was simply talking about a walk he was going to make during that particular day. Maybe. But why mentioning such a simple and prosaic thing in such an important gospel chapter? If the Holy Spirit wanted this gospel to come down to us in this form, it is because it has a meaning that can interest us later -- beyond the things they were doing on that particular day.

8.2 The prophetic interpretation of Jesus' last words on Earth

Peter has often been regarded as the father of the visible and organized Church. Jesus had already announced that the Church would be built on this "stone" (Mat 16:18). Peter is considered the first bishop of Rome or the first Pope. Remember that the Orthodox and Protestant Christians all represent different branches of the initial Apostolic Church, even though they do not recognize the Pope today. Peter is often listed first when the Bible mentions the apostles.

Jesus mentions Peter's death for a double reason: the physical death of Peter and the prophetic death of the Church he founded. He describes how the church will die: "you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go". The hands of many modern Christian believers have become weak. The Church is bound as with a rope: it is led by "another", as if held with a lasso (in a psychological magic spell).

The number 153 may represent the number of believers at any given time, as described in Section 8.1 above (compare also Note 1 below). This number of believers could increase over time as follows: 1, 3, 6, 10, 15, 21, ..., 153, etc. These values are part of a series of "triangular numbers". The English Wikipedia entry for this concept shows today (late 2021) the following series: 0, 1, 3, 6, 10, 15, 21, 28, 36, 45, 55, 66, 78, 91, 105, 120, 136, 153, 171, 190, 210, 231, 253, 276, 300, 325, 351, 378, 406, 435, 465, 496, 528, 561,

595, 630, 666... If Christians are not a community of destiny, what strange coincidence has led the authors of this Wikipedia entry (see image below) to end the series with 666? All visible churches today are led by "another". They have all arrived in the 666 state [that represents the beast from Revelation 13 (and 17)]. In my opinion, this beast aims at restructuring Mankind according to undercover Marxist ideas. The classical Marxism described in the 19th century has many modern branches, promoted in disguise under "positive" banners using words such as Equality, Equity, Diversity, all supposed to help Mankind by putting an end to all sorts of real or supposed oppressions].

[\(link image\)](#)

We have been chosen by destiny to see with our own eyes the fall of the visible church (and thus of the New Jerusalem). His total submission to the civil, political and economic global world powers is being displayed more and more clearly everyday, for all Christian churches. One only has to do some serious research to see how these global powers are in charge of all public questions of religion and morality. It is their Marxist morality glorifying all sorts of supposed victims of oppression -- disguised as love for the weak or even as Christian charity -- that is in power. Organized Christianity cannot escape it. Unless the global system changes, it is clear that any future pope and any future head of a public church (Protestant, Evangelical, Orthodox, etc.) will be politically correct, i.e., he will validate all the moral principles of the world ruling caste.

But, attention: this does not imply the complete death of Christianity. At the end of this gospel, we see Peter leaving with Jesus and "the disciple whom Jesus loved" following them. Jesus prophesied the death of the visible church, but he said that "this disciple whom Jesus loved" would remain alive until Jesus returns. We will see that this is an enigmatic disciple who may represent a stealth church with no organization; this undercover community of destiny will continue to exist until the second coming of Christ. It can therefore be said -- let's use the big word -- that it is immortal. Moreover, Matthew's gospel ends with a promise of Jesus: « I will be with you always ».

Note 1: The Acts of the Apostles tells us (27:37) the story of a ship that was on the point of sinking and perishing.

Following Paul's instructions, they managed to save everyone in the last moment. The number of people was 276, another value in the above series.

8.3 An incognito Church in the image of the beloved disciple will remain alive until the second coming of Jesus

Just as the visible church was traditionally organized according to Peter's work and principles (often based on the spoken word), the future church will embody the spirit of this incognito disciple whom Jesus loved. For it is clear that he cannot be identified with certainty. This gives the first main characteristic of the future Church: her believers will not seek to reveal their identity. Checking Mar 13:14, Mat 24.15, Luke 21:21, Jesus gave the Christians the order to flee to the mountains when they detect the coming of the abomination that causes desolation; this means they have to carry out a stealth resistance activity outside the public sphere.

There are several theories about the identity of this disciple; I list them below, starting with the most probable one:

A) A native of Jerusalem who hosted Jesus and the apostles during the Last Supper. He was rather cultured in matters of religion, having a privileged contact with the priestly class of his time. I will call him the incognito great theologian.

B) John the apostle.

C) Someone else.

I will develop in this section 8.3 only those ideas that remain valid in all these three cases. What can be said with complete certainty?

1) Jesus entrusted his mother to this disciple. This implies that he had -- at least until Mary's death -- the obligation to preserve his life and to avoid prison. He had to do everything to avoid the persecutions that (fatally) affected the apostles. Thus, he did not have the possibility to glorify God by undertaking dangerous missions like Peter, Paul and the others.

2) Even though he was discreet, he was able to stay in touch with the church organized by the apostles. He appears almost

all the time next to Peter in his gospel. The last words of chapter 21 indicate that he was following Peter and Jesus. If one wants to embody this disciple, one should not hesitate to study and learn from the classical Christian wisdom, at least that which was produced before the Church was captured by the 666 beast.

3) Although he did not found any church -- and even if he did not die a martyr -- he had a very deep sentimental understanding of religion; he certainly had a very good capacity to grasp the meaning of the divine. It was not without reason that he put his head on Jesus' heart at the Last Supper (13:23). In the expression "whom Jesus loved" the word for divine love (Agape) is used four times and for brotherly love (Philia) once. The love of this disciple did not remain dead word, because he did leave us several essential writings. We see a love doubled by a great intellectual sharpness, proper to contemplative or poetic natures. This double quality made it easier for him to spot the various manifestations of Jesus. He arrives at the empty tomb of Jesus before the other apostles (20:04) and he is the first to recognize the risen Jesus (21:07) while he was in the boat (quite far away?) with other apostles. He is the one who defined Jesus (1:14) as the word that became flesh to live among us.

When faced to the furious barbaric Jews that wanted to kill him, even Jesus had to hide or run away sometimes, so as not to be caught too soon, before explaining the meaning of his mission. It is the same gospel of John that explains it the best way. In John 8:59, we see some Jews who, after listening to Jesus, took up stones to stone him "but Jesus hid himself and went out of the temple". John 10:31-39 culminates with "They tried again to seize him, but he slipped out of their hands." Those who want to imitate Jesus in everything can keep in mind the Jesus mentioned here.

8.4 The (very probable) thesis of a incognito great theologian

I remember an opponent of this thesis who was quite scandalized: "I cannot accept that the author of this gospel can be somebody close to Jesus who was never mentioned elsewhere in the New Testament. I cannot accept that he could be a man forgotten by the tradition and by the Holy

Spirit, never sanctified or canonized." I would answer: it is the Holy Spirit who wanted his activity to remain secret and mysterious for a double reason: (i) to give us an example to follow during the persecutions (of the spiritual Marxist tyranny) of our Jewish-dominated era and (ii) so that he could protect Mary during the Roman persecutions of the years 30-100. [Note to the English edition: Episode 11 explains how the great tribulation may start around 2055]

If the Christian community is to remain alive up to the end time, we must follow the example of this great theologian incognito and therefore hide our identities and work in a stealth mode. I provide below more details about his life in order to understand him better.

During the last supper, this disciple was seated closer to Jesus than Saint Peter. Peter has to go through him (Note 1) to ask Jesus who is the one who was going to betray Him (13:24). But it is clear in the New Testament that Peter is very often listed first when the apostles are mentioned (by Jesus). I don't think Jesus could have honored here another apostle more than Peter -- and in such a visible way. I thus think that he was not one of the apostles. It is not without good reason that this disciple presents himself as a disciple and not as an apostle, even if the word "apostle" would have given more legitimacy and more weight to his gospel. At the time his gospel was written, the apostles already had a form of fame among the believers. Certain scholars claimed that this disciple was the owner of the house.

The high priest in Jerusalem knew this disciple so well that he was allowed to enter the courtyard of the high priest while Jesus was being questioned (18:15). This seems very unlikely for a Galilean fisherman of a relatively average social condition. He was so well known by the high priest that he was even able to talk to the doorkeeper to allow Peter to enter as well.

Most of the events presented in John's gospel take place close to Jerusalem (sometimes with a lot of detail about the city), while Jesus spent much more time in Galilee. This leads me to believe that he was a native of Jerusalem, since most of the apostles were from Galilee (see also Note 2).

I can not provide any solid proof, but I think the book of

Revelation was also written by this incognito great theologian. The Revelation can be very useful to help us understand Jesus better, to be guided by His wisdom during these increasingly difficult modern times. These times may culminate with the "great tribulation" of Revelation 7:14, as I discussed at point F of Episode 2. I have no proof (yet) that this great tribulation will start soon; I have only a fear fueled by intuitive perception [the note to the English edition five paragraphs above was introduced later, after having translated Episode 11 to English]. However, the existence of the book of Revelation shows us that Jesus thought about what we will go through during the End Times. If Europe had some chances 100 years ago to save its beautiful and ancient civilization using human means, that seems less and less possible today.

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Note 1:

If Peter used this disciple as an intermediary to ask Jesus who was going to betray him (John 13:24), it was because he was certain that the betrayer was not this disciple himself. We don't have much information about the non-verbal communication during the Last Supper, about what could be read on each other's faces, about how they looked at each other. I favor the following thesis. The disciple was the owner of the house and he welcomed Jesus and the twelve apostles. Jesus had already done a lot of work with the twelve, and he placed the discussion in the continuation of that work with them. The disciple was not really a part of the team. So Jesus was rather addressing his team of twelve when he said, "Truly, truly, I say to you, one of you will betray me."

Note 2:

When Jesus entrusted his mother to this disciple, the gospel says (19:27) that "and from then on this disciple took her into his home". This is another indication that this disciple lived not far from Jerusalem, rather than in Galilee some 100km away. But, as it is often the case with the Bible, a single verse considered in isolation is not a fatal argument. The Bible could have used the above wording to express the idea in a more general way, i.e., even if Mary needed several weeks to move her belongings to Galilee. This last possibility is just less likely.

8.5 The thesis of John the Apostle

The most historically popular thesis is to attribute this gospel to John the apostle. Each apostle worked according to his own personality and charisma. Paul never wanted to build on someone else's foundation (Rom 15:20). John is almost the exact opposite. His gospel was written (long) after the first three gospels, so the purpose was to complete an existing work already known to the Christians of his time.

John the apostle never founded a church; he is the only apostle who died (maybe in the second century) of natural causes. He must have had a more discreet activity, avoiding direct confrontation with the Roman authorities during the persecutions. These Roman persecutions were sometimes instigated by Jewish leaders, as described multiple times in the Acts of the Apostles (7:54, 9:23, 12:3, 13:45, 13:50, 14:5, 17:5, *21:11*, 23:14, 24:1, 24:27, 25:2, 25:7, 25:15, 26:2, 28:19). One can assume that he never went to some public area to shout "These Jews killed Jesus! They will do anything to suppress the believers in Christ!" He must also have used the written word more than Peter who favored the spoken word.

If we want to act in the image of this apostle, we must do our best to remain free all our life -- and therefore never get caught by the authorities. The martyred (apostles) had an essential role in the beginning of Christianity, but we live in another era when it is better to work like this beloved disciple. Internet censorship is growing stronger worldwide. Some people publicly spoke against the Marxist dogmas of the ruling globalist powers. And very often, they have paid dearly for it; certain are either dead or in jail. I think that this way of working, by publicly discussing ideas contrary to the will of the ruling world clique is not (or it is no longer) in line with the Christian spirit that should be followed in our time. It is wiser/smarter to hide one's identity and address -- and thus really avoid what is called "doxing" today. We had better work in a stealth fighter mode.

This is not the first time that the Bible suggests that it is better to keep a low profile if times are so evil. The prophet Amos said (5:13) "So those who are wise will keep quiet; for it is an evil time".

Please notice: John the apostle is implicitly mentioned by the gospel of John, for he is one of the (two) sons of Zebedee. John 21:2 lists the sons of Zebedee among the apostles and the disciples who went out fishing. Supposing John the Apostle wrote this gospel with the intention of hiding his identity, he could have chosen not to mention himself among the people in the boat. He could have written "Peter was there with other apostles and two disciples". This is one more reason that pushes me towards the thesis of the incognito great theologian discussed in section 8.4.

8.6 Other less likely identities of the beloved disciple

There are in fact many hypotheses to explain the anonymization of this disciple often called John. The author of the second and third Epistles of John refers to himself as "John the Elder". A legend says that this man died in the same city as John the apostle (Ephesus), which adds to the mystery. Revelation was written by a man named John who calls himself "God's servant". Personally, I think it is the same person that always tried to scramble all information regarding his identity.

Some have identified the beloved disciple with Lazarus, a man whom Jesus loved to tears (John 11:35). Others have proposed a mixed identification: the 5 mentions of the "disciple whom Jesus loved" do not refer to the same person. So all this remains very difficult to be clearly decoded.

Given the stress and anxiety of our modern era on sexual matters, it is not surprising that some have tried to identify (certain appearances of) this disciple with Mary Magdalene. Ancient Babylon was described by the great prophet Isaiah (47:8) as a "pleasure-crazy kingdom". The Revelation of John (or of the incognito great theologian?) prevents us that the world Christ will find at His return will be a new Babylon (17:5, 18:21). This is entirely in line with our modern society's obsession with women. Notwithstanding, the fact that some artists -- including Leonardo da Vinci -- have projected their sexual anxieties or their confused imagination onto a female identity of this disciple confirms an important point: the identity of this disciple has always been a mystery!

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Off topic: I was contacted by some so-called ringleaders of the sect of Philadelphians to join some secret meetings. I declined but I have feelings for this word Philadelphia. I hope to see it magical. We take it easy, for magic is like love: just when you think you know how to use it is gone. I hope Jesus will return as a lighting connecting beautiful minds: how I hope for a new life with no futile goals.